

THE
QUAKER

NO

Occasional Conformist,

BUT A

Sincere Christian

IN HIS

LIFE.

By G. D. of the Inner-Temple,

Learn of me, for I am Meek and Lowly.

L O N D O N:
Printed in the Year MDCCLIII.

THE
QUALITY
OF
SINCERE
CHAMPAGNE

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THE
LIFE

By G. D. of the International

League of Nations for the World and Peace

L O W D O W
Printed in the Year MEDICAL

THE QUAKER

N O

Occasional Conformist, &c.

AS other Dissenting Parties from the Church have suffer'd by a very Scandalous *Conformity* of some of 'em, so has it added to the Reputation of the *Quaker*; That neither the severest Persecution, nor the powerful Temptations of Interest or Preferment, nothing but Satisfaction in his Conscience cou'd ever prevail with him to come over to the Establish'd *Church*: And yet to see him so misrepresented in the Pulpit and Press, to hear Persons under pretence of their Zeal for Christianity, passionate and industrious to learn their Neighbours to hate one another, has occasion'd the writing this Treatise.

If the *Quaker* is not so happy in his Expressions as these Gentlemen, yet he means as well, and lives better; and thinks not for so common a Misfortune he deserves all those hard Names, that even ill Nature wou'd be asham'd of. What Stuff may be heard not only in the other less learned Dissenting *Meetings*, but too often in our own Pulpits; and would not these Gentlemen think it very hard Usage to have their Cause condemn'd because there are some trifling Council of their own side makes their Case appear so Ridiculous? Counsel, I may too properly call most Preachers of all Churches and Sects, who seem to direct their Studies more to find out Arguments to keep up that Party they are fortunately

unately of, than for searching out the Truth; and it's too often a Disappointment to abundance (I believe) when they expect from the Pulpit Arguments and Encouragements to do Good, and to hear the Folly and Unhappiness of Sin Expos'd, they are teaz'd for an Hour, or longer, with a learned and hot Discourse against the *Pope*, the *Quaker*, the *Presbyterian*, and not one Word against the *Devil* and all his Works; And what can be expected from such Sermons, but either to raise Resentments against the Party he has so learnedly Confuted, so judiciously Condemned, and so uncharitably Executed, or himself for exercising the Patience of some of his *Auditors*, and for raising ill Blood in others against their Neighbours? I am perswaded, the best way to bring the Dissenters over to the Church, and to make her Sons Loyal, would be to have our Divines make Charity, Piety, and Virtue more their Cause and Concern, and by their Preaching and Practice, shew the Beauty of 'em more to the World, the Happiness of a good Life, and the dreadful Consequences of a Bad, their Congregations would then go home with just Resentments against Sin, and not uncharitable ones against their Neighbours.

But to undeceive you in your Thoughts of the *Quaker*, you shall have him in his *True Light*.

He Believes in one God, to whom he ascribes all possible Perfection of Goodness, Justice, Knowledge, and Power, and believes he is infinitely more Perfect and Glorious in all his Attributes than it's possible for him to imagine, and therefore Serves him with the utmost Humility and Devotion of his Soul and his Body; He is so convinced how worthy his God is of all he can do, how little that *All* is, and yet how jealous he is of that little Worship he expects from his Creatures, that he is so cautious of offending his Great God, whom he thus passionately Serves, that he even fears those Civilities paid by the rest of Mankind to one another, should be robbing him of some little of that Worship, and he is the more confirm'd in his Judgment,

ment, when he hears his God and Saviour speak it as one of the distinguishing Characters of the Hypocrites, *That they love Greetings in the Market.* And as he denys himself the Pleasure of these Civilities purely out of Honour for his God, and rather chuses to be Condemn'd by the World, and suffer the Ignominy of being accounted singular and unmannerly, than in the least offend his God. So is he sure it is less due, and more wicked to bow to, or value the Image of any Creature in Heaven above, or in the Earth beneath, or in the Water under the Earth, and out of a Religious Fear he should have any such Value for them, he forbears to make any such Images at all; He knows it's impossible, as it is wicked, to conceive, and much more to form or make any Likeness, or Image of his God, he needs it not to raise his Devotion, he thinks it as vain, as it is a sinful Practice, to hope Man, with his little Stock of Ingenuity, should be able to move his Soul into any more Raptures. When he beholds the Heavens, the Sun, and the infinite Number of Stars that receive their Light from that Glorious Being, besides the variety and beauty of numberless Creatures here below, when every thing he sees fills him with Wonder and Devotion, that such a Pretence seems as ridiculous to him as if a Man should walk in the Sun-shine with a lighted Candle to see his way.

And as another Expression of his Devotion to his God, he never speaks nor thinks of Him but with the utmost Veneration and Humility; he accounts it not only profane and wicked to Swear by Him in common Conversation, or mention his Great Name upon vain and idle Occasions, but even thinks it a prophaning his Name, and therefore dare not Swear by Him upon any Great and Solemn Affairs: He believes his blessed Saviour has prohibited all Oaths to his Disciples, and therefore he could never be Tempted by Interest, or even the Preservation of his Property, to Act contrary; and often has rather chose to suffer by ill Men,

Men, even to the entire Ruine of his Family, rather than offend his Conscience : So no Interest or Preferment could ever Tempt him to any *Occasional Conformity* to the Church or Government. This Conduct so pleaded for him to our Wise Legislators, who in Compassion to the Tenderness of his Conscience, and his Sufferings, how much he lay expos'd to the wickedness of ill Men, favours him with a Law to make him the more useful, and the better to enable him to Defend himself and his innocent Neighbours against the Malice of a cruel and litigious Prosecutor.

He is industrious and chearful in his Business, that he may not only provide for his own, but give to them that wanteth ; But yet ever remembers that Portion of Time Dedicated to the immediate Worship of his God, and upon no Interest or Pretence whatsoever, will follow his Calling on that holy Day ; nothing but Charity and Devotion shall happily Employ him that joyful Day ; and takes not only this religious Care of himself, but of his Family, that a wicked Person, or one less Devout, shall not come in his sight, or be in his House.

He is Dutiful and Affectionate to his Parents, Obedient to his Governours, and where his Conscience will not let him pay an Active, he never fails to give a Passive Obedience ; so Passive and Peaceable is his Principles, so resign'd to Heaven, that not only a Good Prince, but a Tyrant is secure upon his Throne for him.

And none can be in danger of their Lives from him whose Conscience will hardly suffer him to defend his own ; whose Profession is Peace, and whose constant Practice is to take all the greatest Injuries patiently, but fully determined never to return any.

He defiles no Man's Bed, nor torments himself with Jealousy ; Robs him not of his Goods or Credit ; but for him he may Enjoy his Wife, be easy in the Possession of his Fortune and Good Name, nor he envies no Man in any of his Possessions, but is happy in his own, how little soever ; he follows Peace and pursues it, and if poverty of Spirit
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be Entitled to a Blessing and the Kingdom of God, he is sure of it; since he thinks meanly of, or despises no Man, nor is not (as his Adversaries insinuate) puffed up with high Thoughts of himself; he denies himself all the various Pleasures of the World, as Musick, Dancing, Plays, Sports, Cloaths and witty Conversation, his Delight is in his Duty, and doing Good, and otherwise may properly be said to lead a mournful Life, and therefore hopes to be Comforted.

He is as easy and meek in all his Conversation and Affairs as he is modest in his Dress, and so Inherits the Earth, tho' he denys himself (what others account) all the Pleasures of it, for Righteousness is his Delight, and he hungers and thirsts after that, and so hopes he shall be filled; He is Merciful even to the Cruellest of his Enemies, and therefore comforts himself with the hopes of Mercy; He is clean and pure in Heart, and therefore expects to see God; And his Persecutors are more than too many, and his Sufferings more than enough from this ill natur'd World, who take care he shall not want a Title to the Great Blessing of all Blessings, of being Persecuted for Righteousness sake; He is reviled, and persecuted, and all manner of evil is said against him for Righteousness sake, that is for being too strict in his Obedience to his Saviour, for avoiding those things where possibly there may be an Offence; But for this he does rejoyce and is exceeding glad, because he knows *That Great is his Reward which is in Heaven.*

And as he is out of the Power of the cruellest Persecution to shock him in this his Religion, so does he not follow his Saviour as the Multitude did, (or some of our time do the Church) because he fed them; no, he has too much Passion and Value for it to be Brib'd out of it; He is no *Occasional Conformer*, and tho' he wants abundance of Liberties, not only such as are enjoy'd by the Members of the Establish'd Church, but allow'd other less deserving Dissenters; He makes no Complaints of want of his Birth-Right, or finds himself persecuted in being liable to be chose to *Offices* and *Places* that his Religion forbids him to do those things that are required for to qualifie him for such Places; he sees Men are more reasonable than to chuse him to such *Offices*, (which by the Principles of his Religion he can't qualify himself for) and must be *Fined* if he refuses to serve.

It was a true Observation made of the Primitive Christians, and is not the less true when said of the *Quakers*; Behold how they love one another, Love is the real Distinguishing Character of a Christian. *If you love one another,*
says

says our Blessed Saviour then shall Men know that you are my Disciples ; and again he calls it a New Commandment to love one another, by which he did not only mean their Friends, or those which lov'd them, for then says he, *What Reward have you, do not even the Publicans the same ? But I say unto you, [and here indeed the Command was new] Love your Enemies, Bless them that curse you, and so all along in that his divine Sermon on the Mount ; and how truly the Quaker follows this his Saviour's Great Command, is so visible to his Enemies, that it's as wonderful as true that 'tis charg'd as one of his Faults ; and one shou'd think that even Malice it self could have nothing to say against so much good Nature. That he shou'd have any Enemies that is an Enemy to none. He fears they don't Consider what that Learned Apostle St. Paul has said of this great Commandment, Love or Charity, Though I speak (says he) with the Tongues of Men or Angels, and have not Charity, I am become a Sounding Brass, or a Tinkling Symbal. And tho' I have the Gift of Prophecie, and understand all Mysteries, and all Knowledge, and all Faith, that I cou'd move Mountains and have no Charity, I am nothing ; and tho' I bestow all my Goods to feed the Poor, and tho' I give my Body to be Burn'd, and have not Charity, it profiteth me nothing. And I cou'd wish there were none of this Age but what cou'd acquit themselves of that dreadful Woe pronounced by our Blessed Saviour to the Jews. Woe unto you Scribes and Pharisees Hypocrites ; for ye pay Tythe of Mint, and Anise, and Cumin, and have omitted the Weighty Matters of the Law, Judgment, Mercy and Faith. Ye blind Guides which strain at a Gnat and swallow a Camel. I shall mention but one Text more to Justify my Quaker in some things that are so unreasonably laid to his Charge ; My brethren (saith St. James in his excellent Epistle) have not the faith with respect of persons, for if there come into your assembly a man with a gold ring in goodly apparel, and there come also a poor man in vile raiment, and ye have respect unto him that weareth the gay cloathing, and say unto him, sit thou here in a good place, and say to the poor, stand thou there, or sit here under my footstool ; Are ye not then partial in your selves, and become iudges of evil thoughts ?*

FINIS.